Smith's Report

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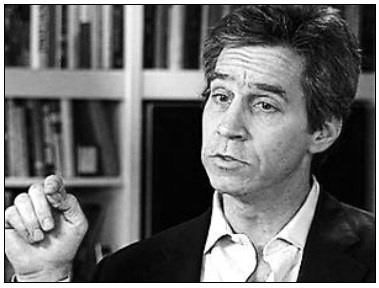
Philip Weiss: The Holocaust's Shylock

Jett Rucker

As a founder and the namesake of the anti-Zionist Website Mondoweiss, Philip Weiss has become a global icon of Jewish conscience regarding the depredation of Palestine and Palestinians by the colonialist theocracy called Israel. As an observant Jew in his own right, Weiss has since 2006 occupied and well served an enterprise that exemplifies Jewish morality.

Thus it comes as a disappointment to note his utterances at the National Summit to Reassess the U.S.-Israel Special Relationship at the National Press Club Washington, DC on March 7. On that occasion, Weiss, who may have been the moderator of a question-and-answer session of the conference though he was seated at one end of the dais, ended an exchange that had begun five minutes earlier with a question from an unidentified woman in the audience who asserted that legislative mandates of teaching of the Holocaust [mainstream version] were a "violation of Constitutional rights." From the panel, the major response to this assertion was delivered by Jeffrey Blankfort, who recounted his experience as a teacher in a California school system, in which he and his colleagues were required to subject



Philip Weiss

their students first to reading *Anne Frank's Diary* and, the following year, to reading Elie Wiesel's *Night*, while giving comparative short shrift to genocide and oppression of Americans by Americans in conflicts with Native Americans and in the institution of slavery.

But the entire fracas came to an end as Philip Weiss closed the subject with the following pronouncement: "The West incurred a debt toward the Jews from the Holocaust, and the Palestinians paid for that … the West also has a debt to the Palestinians." The entire exchange is in this five-minute clip see: http://tinyurl.com/kdzja99

That Weiss should be inferring "debt" on anyone's part from purported dealings with Jews is unfortunate enough in view of the traditional content of anti-Semitic complaints—immortalized by Shakespeare in his character Shylock—but it is compounded by Weiss's own Jewish identification. All these particulars of charge and countercharge invite a consideration, these 69 years after the fact, of the entire notion of any debt, on anyone's part, to any victims of the Holocaust—real or feign-

ed—in the present day and, if any such debt be acknowledged, how it might somehow, someday, be paid off, by whom, to whom, and with what third party(ies) acting to enforce it in the event the debtor(s) might somehow be reluctant to discharge it.

To begin with, the passage of seven decades has introduced a "generational offset" both as to those who "incurred the debt" and necessarily also as to those entitled to receive, so to call it, "service" (interest and principal) of the debt. Shylock and his children and grandchildren in time would be mightily pleased to know that their progenitor's claims on his debtor Antonio, whether for a pound of flesh or any other good and valuable thing, would pass down the generations to Antonio's children and grandchildren and so on. Shakespeare's play does not allude to any such provision in the debt instrument in question, and such provisions are today universally unenforceable in "the West" in any case.

Weiss might object, with some basis, to the technicalities discussed above in connection with "debt." He might assert that the "debt," or "obligation," or "liability"—choose the word you prefer—does not have any principal, such as whatever amount Shylock originally loaned Antonio, nor even an interest rate, but it does, he might say, have heritability, such that I, whose first birthday came after the end of the Holocaust, owe some kind of debt to the Jews, or to the Palestinians in their turn, because of my birth in "the West" to "western" parents.

The entire notion makes me wonder whether I may have inherited other debts, to other people, from the circumstances of my birth, and/or whether I may have been born with a silver spoon in my mouth in the form of due bills collectible from still other groups/countries/religions around the world. In fact, could Philip Weiss, even unknowingly, be a member of some group that owes something to some group

Philip Weiss, however deserving his clients may be, and the entire conception of anyone in today's world owing a debt to anyone else in today's world in respect of anything your grand-parents are alleged to have done to my grandparents (or vice-versa), is nothing more than the stuff of which tomorrow's wars are made.

that I might claim membership in (I once heard that I had an Algonquin great-grandmother)? I think I might send him a statement, just to see if he cares to at least bring his account current.

There lingers, whether the debt alleged here be moral, financial, temporal, or whatever, the question of how (by whom, when) such a debt might be paid down, if not paid off altogether. One wonders whether the self-appointed *talliers* of these debts, and the payments on them, reckon, for example, the stupendous, continent-wide cataclysm of destruction wreaked upon Europe to "stop the Holocaust" by Western (American, British) bombers and armies counts as any sort of payment on that debt. This devastation entailed massive outlays of both treasure and blood on the part of those delivering it. Both perpetrators and victims of the carnage were arguably "Western." Surely their sacrifices, willing and otherwise, might count against whatever debt arose from this Holocaust that Philip Weiss incants about.

Then, of course, there are those billions of dollars, *deutschmarks*, euros, whatever, handed over by the contrite (surviving) taxpayers of Germany and Austria to Israel, Jewish organizations, and individual Holocaust "survivors" worldwide ever since the treaty enacting these was negotiated in 1952. There are, further, those billions in economic and military aid funneled by the US and other governments to Israel ever since that state was created by the United Nations out of whole cloth in 1948. But much, if not most, of this aid might be counted by Tallier-in-Chief Weiss *against* the payors because Israel has demonstrably employed perhaps the bulk of it against his current clients, the long-suffering Palestinians of the West Bank, Gaza, the Golan Heights, and even Israel proper.

Weiss would seem to enjoy considerable latitude in his reckonings of this matter, if indeed he has at all troubled himself to reckon anything beyond the interests of his cause, and the career he has attached to that cause.

The quibbles go on and on. How, for example, did "the East" get forgiven this debt? By far the vast majority of those finally attaining refuge in Israel, or parts of "the West," came from areas east of Germany. It was in those countries, and not in countries to "the West," that

Jews returning from wartime displacements encountered squatters who had appropriated their properties and perfected their claims thereto with the local authorities. It was in those Eastern countries, exclusively, that returnees faced not only dispossession, but hatred and fear such as that taking place most-famously in Kielce, Poland in 1946, in which the fears of returning Jews were realized in mob violence and bloodshed. Perhaps Weiss finds the "pockets" of his Eastern debtors not as deep as those of the "Western" ones he duns.

Debt, on anyone's part, to any creditor whatsoever, arising from German National Socialist treatment of Jews from 1933 to 1945, is today nothing but a canard. That Philip Weiss manages to make something of a career of the notion, even in behalf of receivers such as the Palestinians, is but one more symptom of the plague of guilt that, by agency of self-interested actors, continues to infect the overburdened consciences of people who inhabit the more prosperous countries of this world.

However deserving Philip Weiss's clients may be, the entire conception of anyone in today's world owing a debt to anyone else in today's world in respect of anything your grandparents are alleged to have done to my grandparents (or vice-versa), is nothing more than the stuff of which tomorrow's wars are made.

I wish something better than eternal war for my children, and their children.

And yours, too.

The Right to Refute!

Tal Buenos

The Hurriyet Daily News (Turkey)
http://bit.ly/1ryGJ3L

Another article on the Internet urging a free exchange of ideas on "Genocide Denial" from a Turkish perspective. I claim no understanding of the facts of the matter, but I do understand the revulsion against how the word "denial" is used to discourage the examination of history by academics and those who employ them.

23 April 2014

To accuse [one] of denial is to assert that someone is refusing to acknowledge the truth. The accusation of denial assumes the accuser is the possessor of fact-based knowledge and the accused is devoid of empirical capacity.

The privilege to accuse others of genocide denial is usurped by presidents and directors of institutes and centers in the genocide industry who have created a web of factories worldwide that have big commanding names and dispense genocide labels. Serial genocide labelers, such as Gregory H. Stanton and Israel Charny, employ the accusation of denial to justify their main product: the genocide accusation against the Turks. Not only does it keep their factories in business, it also covers up the simple fact that neither of them have the linguistic skill to read Ottoman texts or the methodological integrity to put the Armenian tragedy of World War I in context.

As the genocide industry is trying to piggyback on the overwhelming historical singularity of the Holocaust, so do its accusations of denial counterfeit the currency of the strong position against Holocaust denial. However, significantly, actual Holocaust denial pertains only to claims against the actuality of known facts, and the scholarly discourse among experts in the field of Holocaust studies is open to legitimate debates over historical interpretations of events.

Far from denial, the right to refute is in the DNA of the academic being and it means the freedom to prove through evidence that a charge is false or that an opinion is erroneous.

If the accusation of denial involves the accuser's false ownership of truth, then it is nothing but a scare tactic employed by bullies who wish to shut down

historical inquiry. Thus, in circular fashion, the very accusation of denial is presented by the genocide industry as "proof" of genocide.

There is a plethora of possible reasons why the genocide industry makes lists of denialists: to cement genocide studies as a legitimate academic field, to undermine American strategic ties with Turkey, to boost up international interventions and restrain the effect of libertarianism on American foreign policy, to cater to the wishes of Armenian lobby groups in the U.S., to perpetuate bigotry and racism through old notions of Islamophobia and Turcophobia; or, to sustain the common Western historiography that obsessively vilifies Turks, but downplays the massacres perpetrated by Britain in India during the so-called Indian Mutiny in 1857.

Whatever the reasons for the accusations of denial, they certainly correspond with Turkey's political and economic emergence as a regional power in a transcontinental location with several spheres of influence. Turkey's advancement into the category of a newly industrialized country means it has become subject to increasing disparaging narratives sponsored by powerful geopolitical foes, but also that the growth of investment in education has led to renegotiations of personal freedoms in the country and a resolve to rescue the nation's history from the hands of flagrant Orientalists.

If viewed fairly, it may be observed that Turkey is going through a fascinating process: a nation of a storied history is now weighing in on its place in European historiography. It has suffered for too long from the dominant historical narration by past agents of foreign agendas in its land, and it has reclaimed the right to tell its own history. To say that the Turks are incapable of doing so is to denigrate an entire people.

Tal Buenos

Instead of a hand extended to welcome Turkey's uniqueness to the European family of nations, there is a vicious focus on old narratives that have exploited Turkey's otherness. The restricting and outlawing of the Turks' right to study their own history, read their own texts, and find their own voices, is akin to cultural genocide.

How are the Turks being stigmatized and denied their own history? Argumentum ad consequentiam. This means that, in order to thrive, the genocide industry is committed to promoting Turkish blame, and discarding those which do not. Also, it means changing the rules of play by defying the actual U.N. definition of genocide, and cherry-picking isolated events to detach the Armenian tragedy from historical reasoning. It even means enabling false experts, as in the case of Taner Akçam, a scholar who authenticated documents that were later proven to be fake. Sadly, such tactics have had an impact on many, including well-meaning Turks who, as part of their quest for European acceptance, have succumbed to the pressing ad hominem depictions of their own past.

Only evidence may illustrate the tremendous difference between denial and refutation, and expose the ills committed by genocide labelers against the Turkish people.

One realm of evidential questions is about broadening the context: How did centuries of peaceful Ottoman Armenian existence suddenly turn fractious? What impact did the Russian conquest of the Caucasus in the 19th century have on the Armenian rebellion against Ottoman authorities?

How did James Bryce – the man who, decades before the Young Turks came into power, had argued publicly that Britain should use the Armenians to collapse Asiatic Turkey – become involved in Armenian nationalist efforts? How did his World War I propaganda reports on the treatment of Armenians – published to manipulate American public opinion – become a foundational source on which certain scholars base a comprehensive narrative?

Another realm of evidence relates to the actual events in World War I: What were the military constraints under which the Ottoman authorities were operating? Was the Ottoman policy intended to destroy any particular people or to clear important war zones of anti-government minorities? How did

the Anatolian Armenian leadership conduct itself throughout the war? Did their sense of opportunism outweigh probity?

Yet another important realm of evidence involves the genocide narrative itself: How have politics affected the push to accuse Turks of genocide over the years? Is there a connection between the endorsement of genocide accusations and Turkey's pivotal NATO membership, its central role in Middle Eastern and Eurasian affairs, and its momentous bid for EU membership?

To refute is to liberate truth, and here it specifically means that a nation is finally standing up to the biased historiography that has vilified it for many years. Scholars should be free from fear that they would be snubbed for their research findings, and the Turks should not be denied the right to participate in discussions on their own history.

Tal Buenos is originally from Israel and is a doctoral student of political science at the University of Utah, focusing on genocide studies.

Truth Tuesdays at UCLA

Zan Overall

Because of space issues, these are very heavily edited notes from Zan Overall's Truth Tuesdays on the steps of the Powell Library at UCLA. He's been there for 17 Tuesdays as of this writing. Each Tuesday he talks—or "barks" as he has it—on the Holocaust, 9/11, and the "hate Whitey" movies such as the recent Oscar winner Twelve Years a Slave, *where he points out the well-known fact that Jews played a major role in buying, transporting, and selling African slaves in the Americas, but Hollywood always makes the villain a White Christian, never a Jew. He wonders if that might not be because it is Jews who make the movies?* Twelve Years a Slave *will have to be a pretty lonely exception to that production "rule." Brad Pitt was perhaps the major producer there.*

Anyhow, if you want to get a much fuller account of Zan's work at UCLA at the Powell Library each Tuesday, you can find ALL his stuff here:

www.youtube.com/1wom

Truth Tuesday

February 18 2014

On the front steps of the Powell Library at UCLA it was a gray day and the crowds streaming by were beginning to make me wonder if I wasn't wasting my time. Then some serendipitous things happened. I called the *Daily Bruin* student newspaper to make them aware of my presence. Five seconds after I hung up, as in a badly written play, a young man came up and said, "I'm with the *Daily Bruin*. I'm preparing an article on free speech at UCLA and would like to ask you some questions."

We talked on the phone the next day.

Next serendipity. A young man (I would guess Jewish) walked by me and said "F… you!" I said loudly what I usually say, "Another intellectual! You make a cogent point for your point of view." In the future I might start saying: "Are you threatening male rape?" I did add: "Is that all you have to say?" He stopped about 30 ft. away and used up the remainder of his stock of profanity. This is a "college man"? I never swear back and I don't hate them. I know they have the same beliefs and attitudes on controversial issues that I had before I studied those matters. "They have been carefully taught."

A young woman (presumably Jewish) got in my face and said, "I came back to tell you the same thing he did. F… you!" I remarked that what she said wasn't ladylike. She started walking away and kicked one of my placards. I yelled for security and asked bystanders if anyone would like to serve as a witness. Of course I got no positive responses.

Now comes another serendipity. Three young men, who must have heard and seen what just happened, told me they were working on a project dealing with how people use words to communicate. They asked to come back and set up sound recording and video equipment to

document my interactions with people. We plan to do it next Truth Tuesday, Feb. 25. I will email Shoshana Hertz, the Chief Operating Officer of the UCLA branch of Hillel, the national Jewish student organization. It will be about a quotation I use from Ari Shavit, *Haaretz*, May 4, 2003: "The war in Iraq was conceived by 25 Neoconservative intellectuals, most of them Jewish, who are pushing President Bush to change the course of history."

If anyone reading this is in the LA area, please join me at UCLA's Powell library from 1 to 4 PM on a Tuesday. Email first to see if I will be there. I need someone to videotape what happens. I want to get something on my Wise Old Man YouTube channel:
www.youtube.com/1wom

Truth Tuesday
25 February 2014

I'm late with this report so I will make it brief. The primary event was that students from an anthropology class came by and sound recorded me doing my thing for more than two hours. They put a recorder in my shirt pocket and recorded my barking and conversations with people. The Project they were working on is how people use words to communicate. They're thinking of doing this every two weeks.

Truth Tuesday
March 4, 2014

Having done a similar one man demonstration outside the Oscars two days earlier, I used the same placards and flyers at UCLA today. They related primarily to the current "Hate Whitey" movie, "Twelve Years a Slave."

On the Lincoln steps I met a young Jewish student named Zach who would talk to me as one human being to another. We shook hands as we parted and I told him that meeting him was a Mitzvah. There was also a middle aged Jewish man who fell into that same category.

I acquired an anthropology student named Brian who tried in various ways to "queer my pitch." His challenges helped me come up with evidence for my views. He was useful in that our exchanges sometimes drew small crowds. He promises to return. Though only a few stopped, they all heard me say:

"When you come by here, you're in danger of learning something. Like Jews were the big slave traders but they don't put that in their slavery movies. Do you suppose they are trying to propagandize you?"

At the end of the day, I hobbled over to the History Dept. and spoke briefly with Cullin Johnson, the Assistant to the head of the department. I gave him a selection of the flyers and information I hand out. I asked him to pass them on to a faculty member or a student. Çullin said he would. I said the material might be useful in a study of what information and views people get from the internet, bypassing main-stream media. And so to bed and dreams of overturning the accepted order of things.

If anyone is reading this is in the LA area, please join me at UCLA's Powell library from 1 to 4 PM on a Tuesday. Email first to see if I will be there. I need someone to video tape what happens. I want to get something on my Wise Old Man YouTube channel:
www.youtube.com/1wom

Truth Tuesday
March 11 2014

I got taken again by a young Jew who asked for flyers, tore them up in front of me and dropped the pieces in a handy trash basket. Cost me 36 cents. I saw him go back to a confederate and bump fists. That got to me and I headed right for them. He saw me coming and went into the library. I had no idea what I was going to say to him and I'm glad I didn't have the chance to say anything.

This is what I think I will say if this happens again: "I am here in this academic setting to discuss my views and why I hold them. Instead of having a discussion with me, you lie to me, destroy my property and congratulate yourself on your behavior. If I resent your actions and tell people about them you would call that Anti-Semitism. Don't you see that Anti-Semitism is caused primarily by the actions of Jews?"

A clever young Jewish woman student asked if she could ask me some questions. None of her questions were related to the subjects I was dealing with. The questions were all ad hominem attempts to get my goat (I will have to get a new goat). She wouldn't take a flyer either. I told a few people: "Take a flyer and take a flyer!" They didn't get it. Lesson learned.

With antagonists, I will only talk about issues at hand. With sincere people, I will discuss anything. In our talk, she mentioned all the awards Jews get. I should have pointed out the Nobel Peace Prize received by Menachim Begin, the monster who led the attack on the Palestinian village of *Deir Yassin* in 1948.

I will end on a pleasant note. Students at UCLA do come up to me and tell me they agree with me. One young man asked me to keep doing what I am doing. That helps. It can get discouraging seeing how clueless Americans are.

Zan Overall, the Wise Old Man.

www.youtube.com/1wom

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02 April 2014

Dear Ms. Marcus,

I am writing to comment on your review of *The Jewish Gas Chamber Hoax* where you write, "it sounds pretty much like old lies repackaged in a new format." http://tinyurl.com/p8lf5a8

While the 45 minute video may contain offensive material it also contains breakthrough evidence in the testimony of 12 eyewitness survivors of the Treblinka Death Camp. Your review ignores these interviews, which were originally filmed by the USC Shoah Foundation.

The breakthrough evidence that the testimony confirms is that people were detained at Treblinka for up to 8 days and then transported on to other camps. This flies in the face of what leading holocaust scholars tell us. They tell us that no Jews left Treblinka save for those who escaped in an uprising, the implication being that all others were murdered by the Germans. In contrast, the testimony in the video presents a picture of thousands of Jews being transported onward from Treblinka as standard practice.

This is not a small matter.

The video also presents documentary evidence from German records of the arrival of detainees from Treblinka to the Majdanek Camp. It is worth noting that the new evidence is confirmed independently by Majdanek staff member Tomas Kranz in his book, *The Extermination of Jews at Majdanek Concentration Camp* (2010) page 24: "On 28 February [1943], 104 Jewish women were transferred from the death camp at Treblinka, to which they had originally been deported from Bialystok and Grodno. Similar cases occurred in March."

Quite simply, the new evidence found by Eric Hunt was not known, or not referred to, by the foremost experts on Treblinka, including such scholars as Dr. Yitzhak Arad. The new information has significant ramifications on our understanding of German deportation and labor policies. It will require substantial new study and analysis. Your review does us all a significant disservice by sweeping these matters under the rug.

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Inconvenient History: A Quarterly Journal For Free Historical Inquiry

The report shows a comparison of the first quarter of 2014 vs. the first quarter of 2013
The most important stat is Unique Visitors, up 46.99% for a total of 58,710 new visitors!

The Latest Stats

Visits: 277.975 vs. 196,063
Unique Visitors: 183,659 vs. 124,949
Page Views: 643,772 vs. 467,737

More than a quarter-million individual visits to the Website, where everything can be downloaded
And read and studied free of charge.

From Israel Supporter to Holocaust Denier
Why I Changed

Dave Westerlund

Here is a brief history of the writer. I was born and raised in a very functional, middle-class family in a suburb of Chicago. The family was religious and believed that Jews are God's chosen people. Occasionally I would hear a racial slur, but I would only laugh. I had one Jewish friend out of maybe 20 friends in high school.

In high school I was a violinist, had first chair at school and played in the West Suburban Symphony Orchestra where I had third chair. The conductor in WSSO would sometimes wear his little Jewish hat, which no one questioned. One day the conductor announced that #16 was challenging me for third chair. I got up and played a tune, and Israel (#16) got up and played the same tune. The people in the orchestra voted and I got 22 votes (out of 60 people). The conductor said, "Sorry David, Israel gets third chair."

I'm 16, a shy kid, but still stood up and asked: "How many people vote for Israel?" Israel raised his hand along with one other person. The conductor said "That's not how we vote in MY orchestra." I picked up my violin and left that orchestra. Yes, I should have gone so far as refusing to leave third chair, but Goy kids usually do not have the *Chutzpah*. My violin career was over. Still, I did not put Jew and Jew together to equal foul at that time.

About 1967 I worked for an ex-German/Jew that was a Zeiss rep. Zeiss was a German manufacturer of optical equipment in the U.S. before WWII (the Nazis left a Jew in charge in the U.S.?). Now they had Rich (a Jew who worked for Zeiss) doing business for Brinkmann Instruments on Long Island. In one conversation he told me about how his brother had been killed on the Eastern Front fighting the Russians. He thought Hitler was a great man, but somewhat blamed Hitler for his brother being killed. At the time I wondered: a Jew thinking Hitler was a great man? Not what I've been taught. Not what I believed.

Then, a few years later, I was working at an oil refinery in the San Francisco area where I had an older millwright named Ernie working for me. He told me that he had been at Stalingrad and got out by plane. I was still rather pro-Israel at that time, which would come out in our conversations. One time he calmly told me to read "the other side of the story." Okay. I decided I would read something. The first book I turned to, maybe because Ernie had been there, was *War on the Eastern Front* by James Lucas. It opened my eyes. I had to read more. And that was the beginning.

Then my best friend, after I moved to Washington State, told me he had shaken Hitler's hand in 1945. Adolf Hitler going around to schools in the Berlin Area during the massive Allied bombardments? This Monster shaking children's hands at schools? Again, not what I had been taught.

This friend also gave me information for Ernst Zündel and Bradley Smith. Wow, more information. I phoned them both and they were extremely cooperative to help me learn. Ernst started sending me 29-minute tapes for the local cable station, which I signed up for immediately, and Bradley sent me a few brochures. Now I pass out brochures every Friday on Portland's busiest intersection, but only to people who ask for them.

In 1995 I was picketing the Pope in NYC when I met an older man dressed in a prison uniform with the number "88" on it. His story was that he had been a *Sonderkommando* at Auschwitz. I did not let him know that I now questioned details of the Holocaust and was showing Zündel's 29-minute videotapes on the local cable channel. Sigmund told me how he would watch through the glass window in the gas chamber at Auschwitz and when all the people had fallen dead he would open the door and pull out the bodies. If anyone was still alive he would call the Nazi guard to shoot them. No remorse or tears with the story either. Sigmund is on the internet as of April 2014 with his lies.

It did cost me the price of a great dinner to hear all these lies, but it proved to me people like Ernst Zündel and Fred Leuchter are heroes. Sigmund was being paid by some Catholic/Jewish organization in Edmonton, Canada to visit and lie. I went to Sigmund Sobolewski's website a few months ago and thanked him for making it so obvious to me he was lying and that the gas chambers are a Zionist hoax. I never got a reply. Check it out here: http://tinyurl.com/mozvtkz

About five years ago I was scheduled to debate another Auschwitz survivor on cable access TV in Portland and invited Bradley Smith up for support. Bradley came up but Weiner changed his mind. He said it would be "too much of a strain" and refused (probably due to Bradley's appearance). Bradley did debate a local Jewish man from the Humanist group I belonged to. A real gentleman that the TV sponsor (Dk. Don) was able to acquire at the last minute. The show was a success, even though the Jewish man was not versed in why open debate in the media was not allowed. Since then he has stopped and talked with me at Pioneer Square and confides that open debate should be allowed. The TV sponsor, Dk. Don, has become decidedly anti-Israel since Bradley's appearance. On the negative, I was

Dave Westerlund

"drummed out" of my "Humanist" group by members who are Goys. The Jews in the group supported me.

Perhaps if our Open Debate was brought into the "lay" level with the Jews, there would be more understanding. While I am demonstrating on Pioneer Square on Fridays Jews approach me because of my provocative sign saying "Today they control the U.S. Congress," the Star of David in the center, and "Tomorrow? The World?" I would say that some 20 percent of the Jews (they tell me they're Jewish) compliment me on the idea that my sign represents.

My emphasis on our quest has changed to how the I$rael/Zionist/U.S propaganda system teaches us Hate. Hate Communist Hugo Chavez, hate the Nazi Hitler, hate North Korea, hate Castro, hate Cuba, they are all things to hate. My quest is to get the people of Portland (and the world) to read beyond the propaganda of the U.S. Government, Hollywood, and our I$raeli-controlled media. There is another side, and sometimes many more sides, to all these issues. Whether it's about Nazis or Communists, Hollywood has its agenda. My agenda is truth.

You can reach Westerlund here:
turbotechwest@scattercreek.com

First they came for the Holocaust Deniers and I said nothing—Because I am not a Holocaust Denier

Hajduk

April 20 2014

I was thinking, of course, that it's far from the first time that *Yoorop* (Dutch law) has decided to go against free speech. Although various thoughts have been declared illegal, Holocaust denial is the most salient both because it's the most common and because it's enforced for real.

Now these laws are always argued on two things: the values shared by the society; and the harm which the propagation of those ideas would cause. Such is the case with Holocaust denial, and such is the case with the Dutch ruling, . . . and such is the case, also, with Airstrip One (formally called England)—Orwell's definition: the faculty of stopping short, as though by

instinct, at the threshold of any dangerous bill being spoken about). "Against our values" and "Cause harm," and there goes free speech.

Now of course I don't really have to argue that Holocaust denial is not against their values, which may well be the case; or that it doesn't cause harm, a more debatable statement but still not central to the point.

The point is that it only takes one thought or (one) speech to be declared illegal to drag any or all other thoughts in its wake!

The first one may indeed be a factually or morally wrong thought or speech, and may indeed be against the society's values, and may indeed cause harm from its diffusion. It's still frankly delusional to think that the same arguments will not be used again and that the precedent of banning one thought and speech will not make it possible and easier to ban another, and even that it will not encourage those interested in banning another thought or speech in launching their legal offensives. I know that logically this is a slippery - slope argument, but in politics slopes really are slippery.

This is why we should defend Holocaust deniers, or racists, or *pro-ana* and *pro-mia*, or hooligans, or Stalinists, or anti-monarchists, all also banned in at least parts of *Yoorop*, or Islamists, or fundie-Christians and Creationists, or zoophiles, or animal advocates, or anyone else whose speech comes under attack, regardless of whether we do not just agree with them ideologically but even of where they stand in relation to us politically. The speech of more fringe or extremist groups protects the speech of all other fringe or extremist groups. And whether or not we like it, we are a fringe or extremist group.

When they come for the Holocaust Deniers, speak out, because then they will come for the pedophiles. Just like it happened in the Netherlands. When they come for the hooligans, speak out, because then they will come for the pedophiles. Just like it happened in Airstrip One.

When I read that final paragraph I felt the brain seize up. Pedophilia? I felt a shock in the heart. It was entirely unexpected. The article uses the same vocabulary I use. Defending the same ideals about intellectual freedom that I defend. And the writer does it in a part of the world where it can be more dangerous than where I do it. But pedophilia? Can I publish this?

I demand that those who detest what I write about Gas-Chamber Denial allow me to write that. But pedophilia? I have been advised to not re-print this article, that it will be bad for business to associate my work with it. I am uncertain myself that it is wise. But I must carry it. Those who do not understand why, may not understand what we are doing here.

And by the way: I had paid no attention to the name of the Website where this article was originally published.

"BoyChat"

www.boychat.org/messages/1391177.htm

Open Seminar on Holocaust Denial and Its Repercussions
The Weiss-Livnat International MA Program in Holocaust Studies

April 24 2014

We cordially invite our friends and followers to the annual conference in memory of Dr. Reuben Hecht, which we will be hosting this coming Wednesday. The conference will focus on **Holocaust Denial** and its Repercussions and will be held from 10:00-14:00 in the Rabin Building at the University, and will be open to the public.

The seminar will be opened by the head of our institute, Professor Arieh Kochavi, and will include two monitored panels.

The first will be an expert panel moderated by Dr. Kobi Kabalek, member of our faculty, and featuring Professor Elhanan Yakira of the Hebrew University, Ephraim Kaye of Yad Vashem, and Gideon Behar, head of the Israeli Foreign Ministry Department for the Fight against Anti-Semitism. The panel will discuss the connections between **Holocaust denial** and the delegitimization of Israel, educational challenges in the face of **Holocaust denial**, and the official Israeli response to **Holocaust denial**.

The second panel, which will be moderated by Ephraim Kaye, and [sic] will feature four of our students, Fruszina Hoor, Ionela Dascultu, Gabriel Mayer, and Eric Hammer. University of Hai-

fa students Arnon Duekman and Adi Levi will also be featured on this panel. The panel will examine **Holocaust denial** in post-communist Hungary and Romania, the Holocaust in American media and **Holocaust denial** in the digital age and social media.

See: Haifa Holocaust Studies http://tinyurl.com/lvu8v9x

Holocaust Denial?
(Do we have their attention?)

Censored Language and the Mind-Prison of the Group

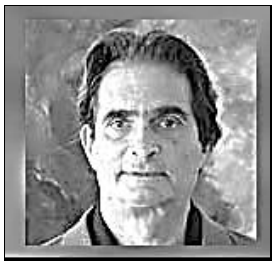
By Jon Rappoport

The bottom-line goal of all social constructs is convincing individuals they are, first and foremost, part of a group. If this strategy for control succeeds, then criminals and hustlers of every stripe can peddle their stench-ridden wares. To groups.

The collective is, above all, a funnel into which propaganda can be poured, like swamp water. You are black. You are white. You are blue. You are purple. You're a Jew. You're a Christian. You're a Muslim. Above all else, that's what you are. That's the game. That's the con. You're not you. No. You're not unique. No. You're not an individual. No. You're in a group. You always were. You always will be.

And because you're green with red polka dots, all sorts of statements apply directly to you. Some of those statements are acceptable, and some are not. Some words directed at you are reasonable, and some are illegitimate. The illegitimate words must be censored and banned. The people who speak those words must be punished and exiled.

God forbid, you, as a green person with red polka dots, should realize you are fundamentally beyond red and green, you are something far more, you are you and no one else is you. The State doesn't want you to realize that. The State doesn't want you to realize you're outside. You're not supposed to be that free. You're not supposed to claim you're that free.



Jon Rappoport

You're supposed to be a fragment of a huddled mass defending itself against illegitimate language. That's one of your main jobs.

And if you walk away, if you leave the group, you're a traitor. You're a deserter. If you stay in the group forever, you're good. You're in a mind-prison, where you ought to be. And from prison, you can declare, over and over, how wonderful your group is. And if you discover these declarations do nothing for you, personally, in your efforts to improve your life, that's perfectly all right. That's normal. You can pretend. You can fake it. You can assert that things are getting better for you, because your group is receiving more special attention, more positive attention.

Yes, social movements and political movements have brought about positive change for groups. Of course. But the whole purpose of these changes should be to funnel members in those groups up into being individuals, not members. Liberation of the individual is the purpose. The State and other repressive forces want people to stay in groups and think of themselves in those terms. Always.

There are many strategies for doing this. One of them is: arrange for attack-language to be used against the group. And then try to censor that language.

"Group member" is an artifact. It's an ID card. It's shorthand. These days, it's becoming, through social pressure, mandatory. You're in group X. “The unity of the manipulated collective consists in the negation of each individual and in the scorn poured on the type of society which could make people into individuals." (Max Horkheimer and Theodor Adorno, *Dialectic of Enlightenment*)

In the long run, The Group is painted as "inherently special," but with none of the qualities

that truly make the individual free and powerful. Which is the whole point, as far as the State is concerned: make the individual powerless, make him disappear.

"All greatness of character is dependent on individuality. The man who has no other existence than that which he partakes in common with all around him, will never have any other than an existence of mediocrity." (James Fenimore Cooper, "On Individuality")

"If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away." (Henry David Thoreau, "Walden")

Face it. In order for any group to receive "special attention," it must remain a group. Its members must not ascend to becoming individuals who graduate from the group. The group must always, therefore, appear to be under attack. And if this project lags, attacks must be concocted and promoted.

To be more precise, there is a spectrum. At one end is the group-swamp. All the members have forsaken their individuality and identify with the prime group-characteristic. Then there is the free and awake and strong individual. Then there is the group composed of such free individuals, who see the wisdom of cooperation, without sacrificing themselves on the altar of fear, without feeling they must Belong.

Jon Rappoport is the author of three collections, The Matrix Revealed, Exit from the Matrix, *and* Power Outside the Matrix. *Nominated for a Pulitzer Prize, he has worked as an investigative reporter for 30 years, writing articles on politics, medicine, and health for newspapers and magazines in the US and Europe. For his free emails see* http://nomorefakenews.com/

The Last Word

*** I think maybe Jon Rappoport has had the last word here. Groups, not individuals: Holocaust Deniers, Jew-haters, Anti-Semites, it goes on and on. Always groups, in support of yet another Group, The Genocide Industry. They are very good at it.

*** Last month was a disaster with regard to donations. I wonder if it could be a bad reaction to my reprinting that long autobiographical story, *Che Guevara in Saigon*? I thought it relevant, but. . . .

The irony is that I was going to do something similar in this issue of *SR*. To be titled*: Without Thought*. A review of the primary turning points in my life that were almost without exception taken at an entirely unexpected moment with no fore-thought, no consideration whatever of danger or loss or reward. I think it very interesting and somewhat unique. But in the end I had to go back too far, to the 1950s, the text was too long and too complicated. I might still do it here in parts. You will tell me if you get bored with it.

*** I'm grateful for your contributions. Believe me. I am unable to make time to thank you individually. As a business proposition, that's very bad business on my part. All I have room to say right now is that we were finally able to kick off a project that we have been working on for months. Kicked it off only three days ago. Will it make a difference? No way to know. By this time next month I expect to have a pretty good idea how it is working, if it will work.

Until next month then.

Bradley

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